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vidual, not a personification, of the people of Israel (pp. 73, 74). Laue fixes the date of their incorporation into the main text as *after* the time of Ezra (not, as Duhm, *before*), *i. e.*, in late post-exilic times (p. 72). The fifty-third chapter, he feels, is only explicable when it is supposed to have had its origin in a period in which the three most burning questions of post-exilic Judaism were abroad: viz., sacrifice in the sense of the Priest codex, theodicy in the sense of the "Servant" psalms, and Messianic expectation.

Laue's discussion is an earnest attempt to solve one of the most difficult problems in the whole range of Old Testament prophecy. He agrees with Cheyne that all the Servant passages are, properly speaking, independent of their present contexts, but denies that they were inserted by Deutero-Isaiah himself. His discussion shows many signs of independent judgment, and is consequently of independent worth in the world of critical literature. Most readers will agree with the author that the subject of the *Ebed*-passages is an *individual* (p. 54).

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EXAMEN CRITIQUE DE L'HISTOIRE DU SANCTUAIRE DE L'ARCHE.

Dissertation présentée à la faculté de théologie de l'université de Louvain pour l'obtention du grade de docteur. Par H. A. POELS. Tome I. Louvain: J. Van Linthout; Leiden: Brill, 1897. Pp. xiv + 422.

THIS lengthy dissertation is the first volume of a critical examination of the history of the Hebrew tabernacle. It covers the investigation from the conquest of Canaan to the time of the building of Solomon's temple. The general purpose of the writer is to show that the central sanctuary was an established feature of the national cult during this whole period, and that its history can be traced. The location of this sanctuary changed at least once after being established at Shiloh, but there was never more than one recognized national sanctuary at a time. The habit of villagers to offer their everyday sacrifices on the altars convenient to them was undoubted; the existence of rival sanctuaries, such as that of Gideon at Ophrah (Judg. 8:27) and of Bochim (Judg. 2:5), is unquestioned, as well as the deliberate act of David in removing the ark to Jerusalem. Moreover, that God could be freely consulted wherever there was a priest with an ephod

(1 Sam. 14: 18; 23: 6, 9), and that private persons set up sanctuaries of their own (Judg. 17: 5), are well-attested facts. Nevertheless the nation as a whole had but one widely recognized sanctuary, and to it the people were reasonably loyal.

This interesting thesis is supported by an ingenious and detailed examination of every passage in Joshua, Judges, and the books of Samuel that in any way bears upon the theme. The first set of facts to be explained away are the apparently clear references to legitimate national sanctuaries, prior to the time of Saul, at Shechem (Josh. 24: 25, 26), Mizpah (Judg. 20: 1; 21: 8), and at Bethel (Judg. 20: 26-28), as well as many references to one at Shiloh (Josh. 18: 1; 21: 2; Judg. 18: 31; 21: 19). Those as Ophrah and Bochim can fairly be ignored as illegitimate or temporary. Poels transforms the four sanctuaries into one by reading Shiloh for Shechem (with the aid of a version or two), and by translating *Ham-Mizpah* as "the hill" or "high-place," and Bethel as "the house of God," Shiloh being the actual locality in both instances. Shiloh, thus, from the conquest (Josh. 18: 1) until the capture of the ark by the Philistines, was the only national sanctuary of which we have any record.

In the times of Samuel, Saul, and David the recognized sanctuaries seem very numerous. Language which could only be applied to a consecrated place is used in reference to Kiriathjearim, Nob, Gibeon, Ham-Mizpah, and Hag-Gilgal. The last three are unquestionably established sanctuaries of national significance (1 Sam. 10: 17; 11: 15; 15: 33; 1 Kings 3: 4). Because of the expression "before Jehovah" in 1 Sam. 21: 9, probably Gibeah of Saul (21: 6) should be added to the list. Poels reduces these six localities to what is practically one. Nob was the priestly settlement on the sacred hill (*Ham-Mizpah* or *Hag-Gilgal*) of the city of Gibeon. Gibeah of Saul is merely "Saul's hill" and refers to the same locality, although not probably to the same eminence. Kiriathjearim is another suburb of Gibeon, practically identical with Nob, so that the term "priests of Gibeon" would be synonymous with "men of Kiriathjearim." All this is the result of a very detailed argument. Poels fills out the religious history of the period as follows: When the ark was returned from Philistia, it was brought up to Kiriathjearim-Gibeon, because the sons of Ithamar (Eli's family) were but children and could not serve at the sanctuary, and because the sons of Eleazar, another priestly family (1 Sam. 7: 1), lived at Gibeon. The tabernacle followed, and Gibeon-Kiriathjearim-Nob, etc., became the national sanctuary— not a neglected,

but a well-frequented one. In Saul's time the Ithamarites, perhaps under the patronage of Samuel and Saul, had regained their ancient prominence and were in charge of the sanctuary. In a fit of jealous fury Saul had them massacred (Abiathar alone escaping) and reinstated the Eleazarites. When David removed the ark to Jerusalem, he put it in charge of Abiathar, leaving the tabernacle at Gibeon in charge of Zadok.

Such a thesis as the above involves many interesting correlated questions, which are minutely discussed by the scholarly author. He opposes the view that the ark was ever removed from the tabernacle except for an extraordinary cause, arguing that 1 Sam. 4:3 f. and 2 Sam. 15:24 are each quite exceptional, and that 2 Sam. 11:11, etc., is quite indecisive. It was not a movable "palladium," so far as our testimony goes, but a carefully guarded and greatly venerated symbol of the divine presence. Poels thinks that he clearly proves that the idea of the central sanctuary of the nation did not originate after the period of the Judges, and that it must consequently be referred back to a Mosaic origin. He holds that the facts also prove beyond question that in any village where Israelites dwelt they were accustomed to worship Jehovah freely at the village altar, and that this private worship was wholly legitimate at the time, not antagonized by existing law. He claims two interesting results of his investigation in the field of biblical history. One is that the ark had no prolonged period of obscurity until David rescued it. The other is that Saul was as religious a man in his way as David himself. He claims two other results in the field of literary criticism. The first is that he succeeds in making legitimate and proper the references of the Chronicler to the ark and tabernacle. The other is that literary criticism furnishes a natural explanation of the apparent confusion of names for the sanctuary. Of the different sources recognized as being drawn upon by the compiler of Samuel each one has its own name for the hill of the national cult.

Poels' discussion is very detailed. His methods are perfectly legitimate. He is in hearty sympathy with the fairly established results of literary criticism. His work traverses the conclusions of many recent historical critics, his own point of view being distinctly conservative. He assumes, for instance, without discussion that the conquest of Canaan was the result of an aggressive national movement which implied and fostered a national unity. His theory cannot be fairly criticised until the whole discussion is in, but this volume may be

heartily commended as a scholarly attempt to unify the many apparently discordant traditions regarding a subject of the first importance.

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LECTURES ON ECCLESIASTES. By the VERY REV. GEORGE GRANVILLE BRADLEY, D.D., Dean of Westminster. Oxford: The Clarendon Press; London and New York: Henry Frowde, 1898. Pp. viii + 200. 5s. 6d.

THE student of the Wisdom literature is indebted to the dean of Westminster Abbey for a suggestive book upon Ecclesiastes. Of "the seven puzzling books of the Bible," this one presents a most hopeless enigma to the average Occidental, mainly because he demands a logical and literary unity which is not in the writing. Dean Bradley's ten lectures are of less value to the critical student of the original text than to the homilist who is preparing for the pulpit. In recent years, Ginsburg, Cox, Wright, and Dean Plumptre, in Great Britain, have opened for the benefit of the reader of English the treasures of Koheleth. With these works, as well as with those of Renan, Graetz, Ewald, Hitzig, and Reuss, Dean Bradley has made himself familiar. It is, however, from the point of view of an independent student that he presents his meditations upon the text, in true conservative English style. He does not go into questions of either the higher or the lower criticism, but starts at once to correlate the wisdom of this mysterious author with that of great thinkers who have used the English language both in poetry and in prose, and also to apply the ancient Hebrew wisdom to the life and problems of today. The dean is especially felicitous, we think, in treating of those proverbs which are numerous imbedded in the text of Koheleth. Now that a second edition is out we welcome it as a help to the expository preacher who has the faith and courage to explore the text of this Hebrew debater, who has lost hope, but cannot let go of God because he believes God is righteous. There is plenty of material, we think, both in the original preacher and his latest commentator, for the edification of Christians as well as for their intellectual stimulus. The text of the Revised Version has been placed in the front of each chapter, but there is little or no revision of the first edition. The number of pages is thus increased, but the type seems to be sharper and clearer than in the old edition.

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